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Christian preferences already expressed. Subsequent church arguments, furthermore, appeal to the sabbath laws of the Old Testament, a norm that had long been operative. The fragment is of interest only when, as here, a competent scholar brings its details into relation with the full apparatus of his knowledge.

Stählin shows that of the texts used for the *editio princeps* of Clement's *Protrepticus* and *Paedagogus*, P (Paris 451) is the original source, and that deviations from it are due to the carelessness or arbitrary corrections of copyists and printer. Other Paris MSS. ("vielleicht nicht belanglos," Harnack, *Altchr. Litt.*, I, p. 316) are reported as valueless for the construction of the text of Clement.

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DIE GRIECHISCHEN CHRISTLICHEN SCHRIFTSTELLER DER ERSTEN DREI JAHRHUNDERTE, herausgegeben von der Kirchenväter-Commission der königl. Preuss. Akademie der Wissenschaften. *Das Buch Henoch.* Herausg. von DR. JOH. FLEMMING und DR. L. RADERMACHER. Leipzig: Hinrichs, 1901. P. 171. M. 5.50.

THE appearance of a new edition of the book of Enoch in a series professedly devoted to the works of the Greek Fathers may reasonably occasion something like surprise. No doubt its admission into patristic literature is meant as a recognition of the Christian interpolations it contains, but even as such it must be deemed unwarranted. But if it is not patristic, neither is it Greek in any but the most partial and secondary sense; and the propriety of its appearance in the series of the Prussian Academy is left more than questionable.

The present editors have undertaken two things. They present a German translation of the Ethiopic version, the only even probably complete form of the work, and side by side with this they present the Greek text as far as it is preserved. The Ethiopic text underlying the German translation is not that of Dillmann, but a new one of Flemming's own creation; and, while no Ethiopic characters appear in the volume, this translation seems to have been, in the minds of the editors, the most important, as it is the most extensive, part of their work. Thus in the introductions concise but complete descriptions are given of the known manuscripts of the Ethiopic Enoch. But, inasmuch as the volume is designed obviously for men who do not use Ethiopic, this catalogue, valuable as it is, seems out of place. It

properly belongs in the edition of the Ethiopic text of Enoch promised by the same editor for *Texte und Untersuchungen*. Of the twenty-six Ethiopic manuscripts catalogued by the editors, however, they seem to have used but fourteen, and one is tempted to ask whether the need for a new German translation or Ethiopic text of Enoch was so urgent as to justify the neglect of nearly half the manuscript witnesses.

For the Greek part of the work Radermacher is responsible. The scanty and inadequate character of his introductions, as compared with those dealing with the Ethiopic text, reinforces the conviction that the editors regard this as distinctly a subsidiary part of their work. Of these introductions it is enough to say that the manuscript descriptions are so meager as to convey no hint of the date of the Akhmîm parchment, the principal and often the sole witness for the Greek text. In dealing with this manuscript, the editor assures us that he has proceeded on the basis of the photographic facsimile published by the French Archæological Mission at Cairo. Yet all his application to that reproduction has not saved him from the egregious error of uniformly speaking of the Akhmîm parchment as a papyrus. There is, indeed, an Akhmîm papyrus, but it is mathematical, and has nothing to do with the book of Enoch. This little confusion is certainly calculated to stagger one's confidence in Radermacher's palæographical skill, and one cannot repress one's wonder that some initiated friend in the Royal Prussian Academy should not have rescued the editor from crystallizing in type so amazing an inadvertence. This mistake is continually emphasized in Radermacher's apparatus by the repeated appearance of the letter P ("P = Papyrus," p. 16) as the symbol for the Akhmîm codex. P is, indeed, the technical symbol for the Akhmîm manuscript, but as representing, not papyrus nor even parchment, but Panopolitanus, Akhmîm being the ancient Panopolis. But the hopelessness of naming manuscripts by the first letters of their materials—papyrus, parchment, paper—is obvious enough, and Professor Swete's style and symbol, P = Codex Panopolitanus, must still command our preference as the only scientific designation of the Akhmîm parchment. Radermacher's text differs very frequently from that of Professor Swete. For the Greek text no new witnesses are adduced, however, and Radermacher's changes are professedly due, for the most part, to the influence of the Ethiopic, to which he feels Professor Swete has paid too little heed. The indices seem to be good. There are a few omissions: χιών, xiv: 20; φωστήρ, xx: 4; δυσμαί, xxii: 1. Salomon and Henoch, in the English title to Professor Swete's work (p. 14), are misprints for Solomon and Enoch.

On the whole, it is difficult to feel that this volume marks a great advance upon previous works on Enoch, or even that it represents the high-water mark of present-day Enochic scholarship. The translation may prove useful to German workers, but English-speaking scholars will probably prefer to await the promised edition by Professor Charles, whose Ethiopic learning and unsurpassed conversance with Jewish and Christian apocalyptic unite to distinguish him as the logical editor of the book of Enoch.

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RABANI MAURI DE INSTITUTIONE CLERICORUM LIBRI TRES textum recensuit adnotationibus criticis et exegeticis illustravit, introductionem atque indicem addidit ALOISIUS KNOEPFLER. Monachi: Sumptibus Librariae Lentnerianae, 1901. (="Veröffentlichungen aus dem kirchenhistorischen Seminar," München, No. 5.) Pp. xxix + 300. M. 5.

PROFESSOR KNOEPFLER presents in this volume a new edition of the "De Institutione Clericorum" of Rabanus Maurus (776–856 A. D.), monk of Fulda, friend of Alcuin, and archbishop of Mayence. The experience of Knoepfler's "church history seminar" at Munich showed the insufficiency of all former editions, hence the present one that is based on seven manuscripts, five of which contain all the writings of Rabanus, and two of which (Munich and St. Gall) are of the ninth century. An Asburnham codex of the same date exists in the Laurentiana at Florence, but was not accessible by loan, as is usually the case in Europe for most manuscript material. This "libellus" was a beloved manual of clerical instruction in the Middle Ages, though one must not seek in it for much independent learning; it was written "secundum auctoritatem et stilum majorum," on the broadest lines of literary plagiarism. Partisan of the Karlings, and of the *Reichseinheit* as against the sons of the old emperor Ludwig, Rabanus was earnest in carrying out the wishes of Charlemagne and the council of Aix-la-Chapelle (813, 816) relative to the liturgical discipline. His tireless industry, and the large library collected by him at Fulda, enabled him to dispose of a learning that was phenomenal for those days. Few of the early mediæval writers were more productive. His writings fill five folios in the (complete) Cologne edition of 1626, but the editor is of opinion (p. xvi) that a new critical edition of these "Opera Omnia" will leave very little to the personal credit of Rabanus.